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THE Natorei Karta may not have succeeded as yet in bringing about the stoppage of traffic through the streets of Jerusalem on Sabbath or in MEA down the children's playground and club in their immediate neighbourhood. They have however managed to provide a good deal of inflammable material for the delegation of the Agudat Israel Party now soliciting funds in the United States. The co-incidence of the latest agitation with the ultra-orthodox fund-raising conducted in America by Knesset Members of the Agudat camp is not altogether accidental.

The campaign of the Natorei Karta is not really for the observance of the Sabbath or for the preservation of their own small ghetto from being defiled by modern Israel. It is an extension of their campaign against the State of Israel which they refuse to recognize in their desire to bring about an end of government by Jews of the Holy City. To this end they have even in the past treated treasonously with the enemies of the State and are supporters of an internationalization regime for Jerusalem.

The facts have been made manifestly clear. The police warned again and again that unless the demonstrations against the club are stopped, the patience of the public will be exhausted and the present situation where "villains" seek to take the position of civil liberties into their own hands would follow. It is a grave disservice to the State and to the reputation of this country for leaders of a political party to assert publicly that the police who have been doing their unpleasant duty with restraint, are being used to persecute those who are defending Judaism. There can be only one reason for such a perversion of the facts. It is a great pity that the Japotei Hamizrahi should have decided that the opportunity to capitalize on uninformed religious indignation here and particularly abroad, cannot be allowed to fall solely to the Aguda.

The situation with regard to the Natorei Karta is simple enough for most reasonable and law-abiding people. No one wishes to interfere with their views, no one takes their slanders upon the State very seriously even though these sometimes boil over into demonstrations in the main streets and squares of the capital of the West. No one wishes to interfere with the customs they follow in the inner fastnesses of their self-imposed ghettos. No one wishes to interfere with them when they emerge on peaceable errands abroad. People are even prepared to concede to them the right to resist any penetration of their self-chosen quarters by those who do not hold with their views. For example, no one has ever said a word against residents of certain streets in Jerusalem putting chains across the road on Sabbath to prevent traffic.

However, an equal tolerance is expected in return. It is one thing for traffic to attempt to run through Mea Shearim. It is another when the residents of that neighbourhood rush through their Sabbath morning devotions in order to range far afield from their haunts to attack and interfere with citizens who hold different views on the way the day of rest should be spent.

A similar situation prevails with regard to the children's club now under attack. The club is near Mea Shearim but is not within it. The demonstrators have to come out of their precincts to attack it and do so. This is provocation. As such it has bred its deplorable counterpart, and since the provokers have absolutely no respect for the police and thumb their noses at the law they had to expect that in the end, the relatives and friends of the children who only asked to be allowed to play in peace as they wished, would come to protect them.

Sheep-Men Proud of Awassis' Success Convention Points Way to Further Increase in Flocks

By YACOV FRIEDLER

THE Sheepbreeders Union is celebrating its 25th anniversary at its annual convention which opens in Haifa today. Pointing to their fine record in this space of time in transforming the feeble Arab sheep into an economic asset, the shepherds see no reason why they should not play the same important part in Israel's life and economy as their forebears played in ancient days.

The Union was founded in 1929 by 15 shepherds who tended 100 sheep in four settlements, while the Arab shepherd of Palestine tended 750,000 scattered animals. The sorry-looking Awassi were poor publicity material even for the promise of "milk and honey."

Today the picture has changed. While the Arabs of Israel tend 20,000 sheep, perfect chips of the 1929 flock, the 2,000 Jewish shepherds, 80 per cent of whom belong to the Union, care for 600,000 sheep. The flock, owned largely by kibbutzim and new immigrant settlements, is hardly recognizable except for the buff colour and the characteristic, camel-like head, which makes them look as if they had a strong superiority complex.

As it happens our sheep have reason to feel pleased with themselves. Their rise in the world has been phenomenal. During the Mandate, the first Jewish pioneers who took the pastures of sheepbreeding against heavy odds. The market was flooded with cheap cheese and mutton from the surrounding countries. The Mandate Government did not encourage Jewish sheepbreeding and our own institutions failed to grasp the importance of sheepbreeding for our agriculture. While there was plenty of grazing land, the Arabs and the Government saw to it that it would remain closed to Jews in whose hands there were still only 19,000 head in 1949.

Began with Beduin. The first Jewish shepherds went into the trade without any experience. Lured by the Beduin in their black tents to learn the rudiments of the vocation, they even bought the Beduin's underprivileged sheep to start their own flocks. The small price that they paid reflected not their bargaining skills, but the poor reputation of the sheep.

As soon as the State was founded, wide pastures were opened to our shepherds, enough to feed a million sheep. The Government came to realize the importance of the trade. Through the "Cotton" office, the "Voice from the Pastures" agricultural schools started to teach sheepbreeding as an important subject and aided in raising a generation of young farmers who began to recall the role of sheep in ancient Israel and to realize that sheepbreeding is again a trade that can provide a fine livelihood. Despite the foreign technical books it translated and the original Hebrew textbooks it published, the Union encouraged shepherd literature of the story and cultural type, like stories and songs that perpetuated the trade. And it strictly prohibited the slaughter of any lamb suitable for breeding.

The sheep were not slow in repaying. Already they annually provide four million litres of milk for cheese, and are appearing on the export lists. They give large quantities of rug wool used to strengthen finer wool, especially for carpets and rugs. It is still being exported as a raw material at the rate of 1.50/60 for the establishment of a home wool industry. Our sheep are good mutton suppliers, growing more meat in less time than any in the world. A local Awassi lamb tops 40-45 kg. within four months of birth. The herd helps to bind the settlers to the soil, a fact the Jewish Agency is exploiting by trying to establish



Israel champions: the Awassi.

a herd in every new settlement. It serves security purposes, because the shepherd in the fields is a lookout for his settlement. Besides, 70 per cent of the fodder comes from natural pastures. The Jewish shepherd's outlay, and in case of emergency the meat and milk supply can be kept up (on a smaller scale) without any imported fodder whatever.

How was this extraordinary success brought about? Take the herd of Kibbutz Ginegar as an example. It was established in 1932 with 145 sheep bought from Arab neighbours. They gave an average of 35 litres of milk a year. But through the scientific and devoted treatment they received at Ginegar, the milk yield rose to an average of 50 litres within one year.

Each sheep was marked, given a number, its milk yielded and even history carefully registered, and through gradual selection improvements continued until the sheep numbered 615. The average milk yield 150 kg. compared to the Arab's 35 kg. against the Arab's 35 kg. The average milk yield has reached 200 kg. while the Arab's still give little more milk today than they did in 1932 or indeed a thousand years before.

In order not to allow nature to free a hand, because the Arab shepherd who relies on it has proved unable to be an inferior shepherd, birth control was introduced. Rams and ewes were carefully separated to make the lambing season coincide with the winter months when the succulent pasture of the green hills speedily fattens the lambs. The Jewish shepherd has chosen intensive grazing within an eight-kilometre radius of the settlement, bringing the herd back to its shed every night to eliminate long treks that reduce weight and milk. The design of the shed has improved with experience until today Ginegar believes its shed to be nearly ideal for the sheep's comfort and easy handling. After every milking each animal's yield is carefully weighed and registered.

Bible and Science. Although the shepherds first learned their jobs from the Beduin, the trade has since become a very far cry from the haphazard, easy-going way of the nomad. In fact, the only thing that remains of the Beduin is the kultural calls which the sheep still follow. Our shepherds went back to the Bible for their instructions, and gradually amassed their own literature.

It was Dr. S. Flind, Director of the Ministry of Agriculture's Flock Division, who decided in 1937 that only the indigenous breeds should be bred here. In 1942 he undertook the job of registering every Jewish flock that gave the then excellent average milk yield of 160 litres and over. At the time there were only 14 such flocks in the country, although today the number has grown to 100. The average milk yield, the Union will call on the Israeli shepherd to carry on, heeding the Bible and science, never to drive his flock, but always to lead it. The Bible says that the shepherd have proved that they do.

which was 132 litres in 1942, has now attained 250 litres, and at the same time the number of sheep has greatly increased. The 1942 record ewe gave 450 litres; this year's "Miss Milk Record" ewe gave 600 litres. In 1942 only two ewes gave over 400 litres; in 1952 there were 65. In 1952, Dr. Flind's best 15 ewes, totaling 1,500 sheep, averaged 151 litres; the 2,000 sheep in today's flock average 155 litres. While in 1932 only 3 per cent of the ewes gave more than 100 litres, today 85 per cent do so. Dr. Flind points to the Kibbutz Ginegar as an example. It was always one of the best in the country, although the political split in the kibbutz has also cut across the sheep, which are now split into two flocks, one of 150 sheep and the other of 150 sheep. The Kibbutz Ginegar has also cut across the sheep, which are now split into two flocks, one of 150 sheep and the other of 150 sheep. The Kibbutz Ginegar has also cut across the sheep, which are now split into two flocks, one of 150 sheep and the other of 150 sheep.

300 Litre Yield. And so the successful story repeats itself in most of the settlements. Fourteen flocks now yield over 300 litres per sheep, an average that appeared a dream a few years ago. The Jewish shepherd, who went into the trade only 25 years ago, stands today at the head of the world's shepherds. Dr. Flind gives the reasons: education, study a high standard of education and the resultant scientific approach.

The sheepbreeders Union now aims at a total of 90,000 sheep (an increase of 15,000) within the next 10 years. For this it will ask that the Government evolve a price policy that will encourage breeders and sheep raisers to give up their flocks. It will ask the Jewish Agency to continue its work of establishing herds in every new settlement. It hopes that the settlers will realize that sheep raising, far from being a money loser, is an economic asset.

Finally, the convention has some glad tidings for the Government. The import of Awassi sheep has been stopped, and above all, yet more emphasis on quality. It emphasizes the need to help new settlers learn the trade, and to help them to help populate our two million dunams and more of fallow hilly pastures, useless for farming with strong, fast, milk-giving sheep.

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Blessed Showers

A PART from the obvious economic importance of the late autumn rains ("where water flows there life thrives") as an old Arab proverb has it their historical and psychological impact is worth recalling. It was the magical control of rain which planted the roots of most of the religious beliefs in savage communities, and which wrote the first hymns and prayers in those that were more advanced. The Hebrews and the ancient Greeks, Arunags of Central Australia and Maoris of New Zealand similarly tried to invoke heavenly justice by singing some thing like the following:

"Fountains all fresh headwaters
From the neighbourhood,
By the woods, on the highway
As these go, to God now pray!
For my feelings upon the plain
Lead them to a still, small rain
That the fields may fruitful be,
And my heart upon the plain
That the grain be full and sound
And wealth grow the flocks."

(The Hebrew invocation quoted after Sir James G. Frazer — "The Golden Bough.") There was a great difference in the moods of civilizations of ancient Egypt and Mesopotamia. The Egyptian, who feared drought in which rain, thunderstorm and yearly flood played so large a part, in contrast to the Egyptian, who feared drought, was a devotee of the sun. The Egyptian, who feared drought, was a devotee of the sun. The Egyptian, who feared drought, was a devotee of the sun.

Seen against this background the ancient Israelite in his essentially arid, but otherwise manageable (if properly cultivated and ingeniously irrigated) country seemed widely superior in his trust and confidence in the Omnipotent God. He feared drought and prayed eagerly to avert it, for him there was often a sign in the sky which repeated the heavenly promise of eternal security from nature's disasters and offered hope for a better future.

NEW TEXT BOOKS. Editor, The Jerusalem Post. Sir — A news item in your issue of October 21 stated that the Ministry of Education had decided to replace the old elementary school books at the beginning of the school year. The new books are in accordance with the new curriculum and are of a high standard of quality. They are also of a high standard of quality. They are also of a high standard of quality.

SCRIP SERVICE. Editor, The Jerusalem Post. Sir — Please allow me space in your paper for a complaint. I have had for quite some time a "Scrip to Israel". I have had for quite some time a "Scrip to Israel". I have had for quite some time a "Scrip to Israel".

Colour Captures. Editor, The Jerusalem Post. Sir — I recently moved to the Popular Housing blocks situated on the extension of Shenkin Street from the way from Yehuda Eliashu to Hargana and Bittar. The population in this and the adjoining housing project now numbers 1500 families. We have two bus lines stopping here. One is No. 25 which is the most convenient because it runs to the centre of Tel Aviv, but which comes at half-hour intervals. The other bus is No. 10 which runs to the Central Bus Station, forcing us to take another bus to work.

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Franco Holds Elections 'No Politics' in Municipalities

By RICHARD MOWBR

SELECTIONS are now being held throughout Spain—municipal elections which are so thoroughly regulated that there can be no risk whatever of their containing political dynamite, which is how the government prefers them. The view expressed in 1948 when the first municipal elections under Franco took place still holds good: that the basic aspects of the regime should not be exposed to "the lottery of election procedure."

Spanish municipal elections have never been as unexciting as the present polls. Those of 1931 were so explosive politically that they brought about the abolition of the monarchy. Nothing comparable could possibly happen this time.

Before the elections, the regime called on Spanish men and women to exercise their "right and obligation" to vote. "Failure to vote is inadmissible," said the government-controlled press. "The eligible voter who does not bother to vote defeats his own interests and displays lack of civic spirit. To vote is both a right and an obligation. It is always a grave offense not to do one's duty. It is even worse not to exercise what is one's right for a right must never be surrendered."

Three Phases. Failure to take advantage of this right is punishable by fines. One person over 65 or who are bed-ridden are excused, as are members of the clergy, judges and notaries. The elections are run off in three phases on three successive Sundays. On the first Sunday it was the "heads of families" who voted to replace or re-elect one-third of the 30,000 town councillors whose term of office has expired. (Spain's 30,000 town councillors are elected for six-year terms; every three years new elections replace or re-elect half of them.)

"Heads of families" can also make illegal profits by selling the goods to the nearest grocery. I have seen a man collect a list of names in his district, which he clearly did not want for his family but sold to a grocer or a hawker. On the other hand, the other sort of customers, recipients of Scrip certificates, which are genuine gifts from friends, should get better service than they obtain from Scrip to Israel.

HOUSEWIFE. (Name and address supplied) Jerusalem. Sir — I recently moved to the Popular Housing blocks situated on the extension of Shenkin Street from the way from Yehuda Eliashu to Hargana and Bittar. The population in this and the adjoining housing project now numbers 1500 families. We have two bus lines stopping here. One is No. 25 which is the most convenient because it runs to the centre of Tel Aviv, but which comes at half-hour intervals. The other bus is No. 10 which runs to the Central Bus Station, forcing us to take another bus to work.

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Yesterday's Press Arabs Sabotage Refugee Solution

THE U.N. debate on the Arab refugees in the U.N., writes "Zmanim" (Histradut) marks the first time that there have been signs of impatience among the powers. In order not to lose a political trump card, the Arab states have sabotaged all attempts to settle the refugees and as a result the refugees will need U.N. assistance forever. A typical example was the stand of the Jordan rulers, who tried to torpedo the talks about unfreezing bank accounts between the spokesmen for the refugee association there and Israeli representatives.

The Arab rulers themselves do not believe in the feasibility or desirability of returning the refugees to Israel, continues "Davar." If they did, they would not preach a new war against us all the time since the U.N. resolution on which they rely also says something about peace as a pre-requisite for returning the refugees. The paper is surprised by the attitude of the American representative, according to whom Israel should be the one to break the deadlock by first accepting the refugees.

Appasement's Failure. "Haber" (General Zionism) feels that the time has come for an overall Western re-evaluation of the Arab League, appasement of which has always ended in failure. The West should learn its lesson at last — for its own good. "Yediot Aharonot" holds up for shame the contrast between Israel's "trappage" on the border of Mea Shearim and West Germany (which is paying reparations) and attacks — on grounds of principle — on Austria (which is not).

Al-Hamishmar (Mapam) sharply denounces Natorei Karta hooliganism and the attempts of some newspapers to blame the defenders of the children's club on the border of Mea Shearim along with the attackers. The paper is not permitted to defend the club so as not to offend coalition partners. Arab abuses will cease only if an end is put to the blackmail tactics of the orthodox parties. "Zmanim" (Progressive) reviews the Kibbutz disaster and remarks that the management of the railways cannot both expand service and assert that it has not the means to take on the necessary security measures.

Indians' Demand. "Hatsot" (World Miral Union), dealing with the sit-down strike of several Indian Jewish families at the Jewish Agency office in Tel Aviv, suggests that all prospective immigrants be told explicitly that they cannot expect special treatment. "Haretz" (Non-Far) reports that the Indians demand several hundred dollars each in addition to what they have obtained "because every new immigrant gets the same from the Americans," and called to "Koi Ha'am" for assistance.

In its editorial, "Haretz" deals with the place of Gdudim in secondary schools, while "Haretz" comments on the "cut the income tax" campaign launched by Dr. Bader, M.K., which the paper says has attracted much sympathy. "Ma'ariv" deplores both the attitude of the government doctors, now working a seven-hour day, and the fact that there is no alternative but to consider themselves workers like any others.

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